

# RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 36.

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VOL. II.

## FOREIGN INTELLIGENCE.

The following extracts are from London publications for the month of December, received at the office of the Religious Intelligencer.

### MISSIONARY INTELLIGENCE.

#### Otaheite.

*Extract of a Letter from the Rev. S. Marsden to the Secretary, dated Paramatta, New South Wales, January 18, 1817.*

"I am happy to say that all is well in the South Sea Islands. God hath greatly blessed the word of his grace to the poor heathen; and Satan is fallen like lightning from Heaven. The Active left them well in October, excepting Mr. Bicknell, who informs me that he is indisposed.

"Mr. and Mrs. Ellis are gone on. The Active is getting ready as fast as possible to take Messrs. Orsmond and Barff: they will write to you. I expect a ship will soon sail for England, and therefore I only mention a few things now, but will soon write more fully."

We regret that no official letter has been received from the Missionaries at Otaheite, nor any particulars from other quarters; it is however satisfactory to learn that in October 1816 all was well, and that the work of God was going on prosperously. We may hope soon to receive fuller information.

#### New South Wales.

Letters from Messrs. Orsmond and Barff, missionaries to the South Sea Islands, written in January last, have lately been received. They had a favorable passage from Rio de Janeiro, and after a voyage of twelve weeks anchored in Sydney Cove, on the 20th of December, in health and good

spirits, and anxious to go forward to the place of their destination.

'We heard,' says Mr. Orsmond, 'on our arrival, that Mr. Ellis, who had been detained here some months, had sailed about a fortnight before for Otaheite. The Active is now under repair, and we hope in about six weeks, to take our leave of New South Wales. I long to be there.

'The accounts that have been received from the islands since we came to this place, have been truly pleasing.

'Brother Barff is well. His wife expects to be confined before our departure. My dear wife is well; and we all unite in expressing our love to all the Directors, for their affectionate regards; to all the friends of the Society, and to the whole Christian church. Soon, yes, very soon, shall the morning sacrifice of prayer and praise ascend from the shores, whence the smoke from the immolation of human beings once darkened the sky. The wilderness is beginning to bud, soon it will blossom and delightful will be its fragrance. The North is giving up, and the South cannot longer keep back. The deadly foe whom Jesus vanquished, has lost his hold; and the spread of knowledge, the triumph of truth, the light of the Gospel, and the arm of Omnipotence, combine to drive him into his gloomy cell. Dearly beloved friends, pray for our prosperity.'

Mr. Barff expresses his thankfulness to Capt. Raine, for permitting him to instruct the convicts on board and the crew. Many of the prisoners were very attentive and diligent. Those who could read the scriptures, frequently collected around them others who could not, and read the Bible to them; and there is reason to hope good was done among them. Several men signed a letter expressive of

their gratitude for the attention that had been paid to them, and their determination to forsake the Romish communion which they had professed in Ireland.

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*Chinsurah.*

A letter from Mr. May, dated March 28, 1817, expresses the great satisfaction he feels on the arrival of Mr. Pearson, to assist him in the management of the numerous schools confided to his care by Government. The number of children on the books was 2660. He complains of the negligence of some of the native teachers, but looks forward to an improvement. He expects great relief, under his pressing labours, from Mr. Pearson, when he shall have learned the language of the natives, to which he is studiously attentive. Mr. Harle also (whom we mentioned some time ago) is studying the language, and assists Mr. May.

The Sunday school commenced in October, was going on, and Mr. Pearson takes an active part in it.

Mr. May has a school for teachers, in which there are 14 young natives. Many applications are made, requesting that new schools may be opened. The schools are chiefly on the banks of the river; and Mr. May, in visiting them is sometimes obliged to sleep a night or two in the boat. He mentions that Mr. Townly and Mr. Keith preach in a place called Dum-Dum, and that Mr. Lawson and Mr. Yates (Baptist Missionaries) take their turns in preaching there once a month. He thinks that the residence of our brethren at Calcutta will prove a great blessing to the country.

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Mr. Pearson, in a letter, dated Chinsurah, March 18, 1817, relates with great delight his kind reception at Calcutta by the Missionary brethren; and the pleasant voyage he enjoyed from England to Madras, where he and Mr. Medhurst arrived February 12. He says, 'True, it was long, five months and nine days, but it did not appear so to us. Being at sea, even in fine weather must prove irksome to those

who are unemployed; but our hands were always engaged. We studied from morning to night, except two hours in the day, in which alternately we taught such as were willing to read and write. One man, who at first knew little more than the printed alphabet, so improved, that previously to their leaving the ship, he presented for revision a large sheet neatly written, extracted from St. John's gospel.

On the 20th of February, they proceeded to Calcutta, where they arrived March 6. At Mr. Townly's they found Mr. and Mrs. May, who had come from Chinsurah to meet them, and whom they accompanied to that place. After mentioning the excellent health with which God had favored him, and his engagement at Chinsurah, he says:—

'From these things, Sirs, you will perceive the state of my mind. I am at home, and I am happy. God I trust, is with me, and it is enough. My views are what they were in England, only I trust still more determined: for a christian, whether he be a missionary or not, cannot stand still. Sensible, in part, of my own weakness and emptiness, I would desire, both the inward sufficiency and outward prosperity, to rest solely on the providence and grace of God. O! that it may please him, while pouring upon you his choicest blessings, to remember me, enabling me to possess energy, dignity, and decision of character, and to continue ever,

Your faithful servant in Christ,  
J. D. PEARSON.'

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*Sierra Leone.*

About two years since I sent you a short account of the death of the late Mrs. Butscher, wife of the Rev. Leopold Butscher, one of the Church Missionaries at Sierra Leone, in Western Africa, which you had the goodness to insert in the Evangelical Magazine.

It is now my painful task to inform you of the death of Mr. Butscher himself; on the night of the 17th of

July last

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July last, after an illness of 12 days.

The loss of this faithful and labourious servant of Christ can be best appreciated by those who were his fellow labourers in the mission. One of these, in a letter lately received, after mentioning the death of Mr. Brennard, who lived but a short time after his arrival in Africa, adds, 'But I have yet more dismal news: our *guardian*, Mr. Butscher, is escaped to the mansions of light. He departed the 17th inst. He is gone to meet his dear Partner in the realms of eternal bliss. He is laid in the same grave with her. He was perfectly resigned. He said 'he had left his dear orphan in the hands of a good parent: he had committed her to the Lord, and that he was going to his dear wife in eternal glory.'

But it is a heavy stroke to us who are left behind, yet we dare not repine at the will of God; we can only say it is a loud call to us—'Be ye also ready.' He was a man inured to the clime; but wherever we may be, there is an appointed time for us all.

I intend, Sir, to send you some further account of this excellent man when I have obtained more information respecting the early years of his life.

In the mean time you will much oblige me by inserting this short account of him in the next number of the *Evangelical Magazine*. I remain, Rev. Sir, Yours respectfully,

JAMES HARRIS.

Poplar, Nov. 4, 1817.

*Hayti.*

We have formerly mentioned with pleasure, the attention which is paid by the Chief to the education of youth.—We are now informed that four schools are already established: viz. at *Cape Henri, Sans Souci, Fort de Pais, and Gonaives*. The scholars at Cape Henry, where the first school was established, already speak the English language fluently; and we are glad to find that there is no restriction as to religion, as schools are equally open to all denominations.

The President Petion is equally

zealous in the education of his subjects. One school for 500 is ordered to be built immediately, with a house for the residence of Mr. Bosworth, and several young men are placed under his care, for instruction in the British System.

Barbadoes, June 6.

Lord Combermere, the new Governor, in his address to the house of Assembly, has this passage:—

'I cannot refrain from drawing your attention to another important measure for securing our political happiness, by diffusing religious instruction more generally among the lower classes of the community, whether slaves or free people. Late occurrences have powerfully shown the wisdom and necessity of imposing moral restraints on the passions of uneducated persons; and I have no doubt of your contributing some portion of the revenue for a general plan of instruction (by the clergy of the Established Church,) when the finances of the colony will admit of it.'

Berlin, Oct. 11.

His Majesty the King of Prussia has been pleased to address the following invitation to the Consistories, Synods, and Superintendencies of the Monarchy:—

'My illustrious ancestors reposing in God, the Elector John Sigismund, the Elector George William, the Great Elector King Frederick I., and King Frederick William I., as is proved by the history of their reigns and lives, endeavoured with pious zeal to unite the two separate Protestant Churches, the Reformed and the Lutheran, in one Evangelic Christian Church in their dominions. Honouring their memory and their salutary views, I willingly join them, and wish to see a work agreeable to God, which met with insuperable obstacles in the unhappy sectarian spirit of those times, to be brought about in my dominions, to the honour of God and the weal of the Christian Church, under the influence of a better spirit, which disregards what is not essential, and holds fast what is the vital part of Christianity,

in which both Churches are agreed; and I desire to see the beginning made upon the approaching secular festival of the Reformation. Such a truly religious union of the above mentioned Protestant Churches, who are separated only by external differences, is conformable to the great objects of Christianity; it answers the first views of the Reformers; it lies in the spirit of Protestantism; it promotes religious spirit; it is salutary to domestic piety; it will be the source of many useful improvements in churches and schools, which have been often hindered hitherto, merely by the difference of religion. To this salutary union, so long desired, and now again so loudly called for, and so often sought in vain, in which the Reformed Church does not go over to the Lutheran, nor the latter to the former, but both unite in one new animated Evangelic Christian Church, in the spirit of their Holy Founder, there is no longer any obstacle in the nature of the thing itself, if both parties seriously and honestly desire it in a true Christian spirit; and if produced by this, it will worthily express the gratitude which we owe to Divine Providence for the invaluable blessings of the Reformation, and honour the memory of its great authors in the continuance of their work.

‘But much as I must wish that the Reformed and Lutheran Churches in my dominions may share with me this my well tried conviction, I have far too much respect for their rights and their liberty to force it upon them, or to order or decide any thing in this affair.

‘This union, besides, can have real value only, if neither persuasion nor indifferentism have a part in it; if it proceeded from the unbiassed liberty of self-conviction, and is not only a union in external form, but has its roots and vivifying service in unity of heart, according to the genuine principles of Scripture.

‘As I shall myself celebrate in this spirit the approaching secular festival of the Reformation, in the union of the late Reformed and Lutheran con-

gregation at Potsdam, in one Evangelic Christian congregation, and take the holy Sacrament with them, I hope that this my own example will have a beneficial influence on all the Protestant congregations in my country, and that it may be generally followed in spirit and truth. To the wise direction of the Consistories, to the pious zeal of the Clergy and their Synods, I leave the *exterior coinciding form* of the union, convinced that the Congregations will readily follow in a true Christian spirit, and that every where when the attention is directed seriously and sincerely without any interested secondary views, to what is essential to the great sacred cause itself, the form will be easily found, and the external will naturally result from the internal, simple, dignified, and true. May the promised period be no more remote, when under one common Shepherd, all united in one faith, one charity, and one hope, shall form only one flock!

‘FREDERICK WILLIAM.’

‘Potsdam, Sept. 27, 1817.

‘To the Consistories, Synods, &c.’

‘The undersigned Minister, charged with the publication of this expression of his Majesty’s wishes, does not doubt of the desired and happy success; because, as it has been accepted since the 1st of this month by the clergy of this city, of both Evangelic Confessions, united in one Synod, with unanimous joy and grateful respect for his Majesty’s sentiments and views therein expressed, it will certainly be received in the same manner by all the Evangelic Clergy and congregations in the kingdom.

‘Minister of the Interior,

‘VON SCHUCKMANN.’

BRITISH AND FOREIGN BIBLE SOCIETY.

*Extracts of Correspondence.*

ZEAL OF CATHOLICS IN GERMANY, FOR THE CIRCULATION OF THE SCRIPTURES.

*From a Catholic Professor of Divinity at —, July 20, 1817.*

For this fortnight past, a disorder in my eye has prevented me from



writing and reading; and the first use I make, with thanks to God, of my recovered sight, shall be, to discharge the sacred duty of conveying to the Reverend Bible Society the sentiments of superlative joy in the Lord, and of heartfelt gratitude, which abound—not in me only, but in many thousands, languishing after scriptural food. Writing, however, can give but a faint idea of those overflowings, beheld and interpreted by God alone. “God will have all men to be saved, and to come unto the knowledge of the truth:”—This was the motto that presented itself in heavenly radiance to my faith, as inscribed on the magnanimous grant of Christian charity, of which your letters to me were the cheerful harbingers. Blessed be God, the Father of our Lord Jesus Christ, the God of all consolation and grace, for having opened the hearts and hands of his faithful worshippers, who did not seek their own, but that which is profitable for the salvation of many.

And how shall I sufficiently praise the Lord, for his wise and unsearchable ways, in disposing of all events, who changes night into day, and darkness into light, and is able to make friends out of foes; in whose omnipotent hand opposition and obstruction become instruments of bringing forth that which is good, and accomplishing his eternal decrees. For never did I disseminate, in so short a period such a vast number of copies of the New Testament, as since the time of the late Bible prohibitions; and no where have I perceived a more lively and ardent desire after the word of God, than in those very places where infatuated men strive to dry up that fountain of living water, or to prevent the people from having free access to it!

Of this, the annexed copies of letters, selected from a vast number that pour in upon me, will convince you; many other letters from different quarters speak of the blessed fruits of repentance, renovation, putting off the old man, and putting on the new, daily produced in the hearts and conduct of those Christians who have obtained

that Book of books, with which they were unacquainted before, and which they esteem now as the most sacred rule of their faith and practice. Many persons, who were cold both in faith and in charity, have thereby been brought to know themselves, and have been made partakers of a life hid with Christ in God. A number of letters contain passages that bear testimony to the power and wisdom of God, experienced by multitudes in these days of distress and of famine; nothing short of this bread, which came from heaven, and gives life unto the world, was able to snatch them from the gulph of Despair, to soothe their minds, and to cheer them with hope and confidence in God, the Father of mercies. It has affected wonders, and satisfied more than the bread which perishes.

The physicians advise me to use the bath for the benefit of my health; but I can hardly spare so long a time from Bible distribution: However, after much earnest prayer for divine direction, I have resolved, instead of going to a bathing place, to make a Biblical tour. My aim will be to strengthen and confirm many friends of the Bible, to reconcile enemies, and to scatter the blessed seed of the word, on the right hand, and on the left. On the 16th of August, I begin my journey for the honour and glory of God. Pray for me that his protection and his blessing may be with me, for the sake of his cause; and that, by the power of his Spirit, I may, in weakness, be able to proclaim Christ, and him crucified, before friend and foe, and to communicate favourable results after my return.

Remember me to the continued favour of the Members of your most excellent Bible Society. I shall always willingly continue to labour with all my strength, as long as it is day, for the honour of our Divine Redeemer; to the end that he may be known more and more, and many may be saved by the word of his salvation; that his name may be hallowed, his kingdom more effectually come, and

his will be done on earth, as it is in heaven. Amen. Hallelujah.

1. *From the Senior Catholic Minister at ———, Jan. 29, 1817.*

You will perceive by the enclosed continuation of the Report of the ——— Bible Society, that our zeal in the distribution of the Bible has been delightfully progressive.

I have been enabled to forward the good work more effectually by your kind assignment of 1000 copies. Pray receive, my beloved friend, once more my grateful thanks, as well as the expressions of gratitude from thousands of poor persons who could obtain no access to the fountain of life; and to whom the gospel will, in their distressed outward and inward condition, afford alleviation, light and comfort.

I reiterate, my brother in Christ, the wish expressed before, that the powerful word of our Lord and Master, to whom we devoutly bend our knees; that the word which gives us peace of mind, relief, consolation, assurance of forgiveness of sins, joy, and salvation; which points out the right path, in our journey through this life, and will brighten even the gloomy moments of death; may be known throughout the earth, and among all nations, kindreds, and tongues; and bring forth fruit a thousand fold, in the hearts of all who read and hear it.

2. *From another Catholic Minister at ———, Jan. 24, 1817.*

In order to promote a desire to peruse the Holy Scriptures, I read publicly, every Sunday, certain select passages of the New Testament; and have had the gratification of hearing that they have been read over again, at home. I also endeavour to awaken the same desire by my sermons, as it is my duty to do. The rising generation will, if it please God, grow up with better principles for the regulation of their conduct in life.

3. *From another Catholic Minister.*

I have sometimes met with parents who have expressed themselves not friendly to the propagation of the Bi-

ble; but when, at a proper opportunity I presented their children with a New Testament, they have spoke in another strain, and I have found no further resistance on their part.

I hope and trust that God will be pleased to enlighten all men and conduct them to the fountain of everlasting life. It appears that the promulgation of the Bible has the same difficulties to encounter as the propagation of the Gospel had at first. This cause has many violent opponents; but we trust in God, that he will carry us to the end gloriously.

4. *From the Catholic Chaplain at ———, March 25, 1817.*

I was happy in receiving your letter of the 19<sup>th</sup> instant; my stock of New Testaments is exhausted, and I witness, with great pleasure, an ardent desire for the Holy Scriptures, in both young and old. My joy was greatly heightened, when I observed many of these making known to me, in simple, but significant language, the delight they experienced from the perusal of the saving word of God. The comfort and the power of the Gospel show themselves anew in the hearts of the faithful.

A farmer, whose minister you are well acquainted with, visited me lately; the Bible is his delight, though he has not perhaps the whole of the Vulgate is his house, much less a German version. This countryman had perused the New Testament with which you presented me; and said that himself and his family were, by reading it, better instructed, and more comforted and strengthened, than they had been before. He felt himself quite happy in having the word of God in his own house; it was the treasure mentioned in the Gospel, which he had discovered, and on which he sets the highest value.

I could add much more, to the same effect, from my own experience; but you are already possessed of so many similar instances from the other quarters, that mine would not convey any thing new to you.



I have completely gained my three neighbouring Ministers over to the good cause of the Lord: they are afraid of no man who lays obstacles in the way of their distribution of the New Testament; they are ready, with myself, should it so happen, to endure the humiliation, and bear the cross, of Jesus Christ. But, here in Prussia, particularly as the King protects and values Bible Societies, endeavours to obstruct their progress will avail nothing.

Hasten, my dear friend, to send me a few hundred copies, gratis, and, if possible, bound. You do not know the extent of poverty in these parts.

### DOMESTIC INTELLIGENCE.

From the Panoplist.

#### MISSION TO THE CHEROKEES.

The Rev. Elias Cornelius, who has for the last eighteen months been laboriously employed as a very useful and successful agent of the American Board of Commissioners for Foreign Missions, is now on a tour to the southwestern parts of the United States. After obtaining very handsome collections for the Board in the principal towns through which he passed; and after having had repeated interviews with the heads of departments at Washington, on the subject of meliorating the condition of the American Aborigines, by means of schools, the arts of husbandry and the mechanic arts, he arrived at Chickamaugah on the 20th of September. It is proper here to say, that all the members of the general government express a very benevolent desire, to improve the civil and moral condition of the Indians within our borders.

The following extracts from a letter lately received by the Rev. Dr. Worcester, as Corresponding Secretary, give an interesting account of the visit of Mr. Cornelius to the seat of the Cherokee mission.

*Chickamaugah, Cherokee Nation,  
November 1, 1817.*

REV. AND DEAR SIR,—It is with great pleasure I at length have it in my power to address you, from the seat of your first establishment, among the poor Aborigines of our country. According to my usual custom, I have deferred writing in this instance, until the approach of the time of my departure. I prefer always to adopt this course,

because it enables me to give you a more connected and consistent view of my tour, and the incidents connected with it, than I otherwise should be able to do.

My arrival here was on the 20th of September, at half past one o'clock in the morning. In my last letter, mailed at Washington, Rhea Co. (Tenn.) you were informed of my expectation of meeting brother Kingsbury. I waited until Friday morning, Sept. 19, and then set out for Chickamaugah, understanding the distance to be from 35 to 40 miles. After riding about 10 miles, to a place called *Hiwassee Garrison*, formerly a military post, on the north side of the Tennessee river, I found a man who, having business with Mr. Kingsbury, agreed to accompany me the remainder of the distance.—We crossed the Cherokee line very soon after leaving the garrison; for it crosses the Tennessee river, and takes a north-west direction for a great distance within the limits of the state of Tennessee. Within three miles of the garrison, we crossed the Tennessee river, and proceeded in a south-west direction, keeping the course of the river, and not far from it. Our only road was an Indian path, running through the wilderness. Although it was three o'clock before we crossed the Tennessee, we chose to continue our journey all the way to Chickamaugah before we stopped. In the evening the moon shone bright and by the help of an Indian guide, whom we obtained for the last 15 miles, we arrived at Chickamaugah creek, at five minutes past twelve o'clock on Saturday morning. This creek is large and not fordable, except in certain places then unknown to us. The seat of the establishment is one fourth of a mile on the opposite side. We cried out for help, but could obtain no answer; when as we were making preparations to lie out on the side of the creek till morning, our Indian guide signified to us his willingness to cross the creek, and bring the brethren to our assistance, provided we would let him have one of our horses; at the

same time calling his own *steekie*, that is *little*, it being a poney. We cheerfully consented, and in a short time, were in the embraces of the dear missionaries of Chickamaugh. But judge of my surprize, when I was told that brother Kingsbury had gone to meet me, and by taking a different road must have missed me. That dear brother I did not see until the Tuesday after my arrival.

The true distance of this place from Washington, (Ten.) may be stated at 45 miles; and from the place where I crossed the Tennessee river, 32 or 33 miles. This was the reason of the very unseasonable time of my arrival at the mission family.

I will not occupy my paper by detailing to you the mutual joy and satisfaction of the brethren and sisters and myself, on the occasion of my arrival. Although I had never seen them, they were all previously well acquainted with me, and I with them. Your own mind will better conceive, than I describe, what were our feelings, on beholding each other's faces in this distant and benighted section of our country. To God we offered the sacrifice of thanksgiving and praise, and having mutually expressed our sympathies and reviewed our mercies, took courage, and rejoiced that we were counted worthy to make even the least sacrifice for Christ.

Mr. Cornelius goes on to state in detail, that he found the affairs of the mission as prosperous as he had anticipated, and that the brethren were constantly occupied in improving the place and conducting the school. He mentions that they had necessarily laboured under great disadvantages. "When you think of these things," say he, "and the fact that they have been called to make a great establishment in the wilderness, forty miles from the settlements, it cannot but excite your admiration, that in one year from the commencement of their exertions, a dwelling-house 52 feet by 27, two stories high, should be reared, also a large and convenient school house, 36 feet by 22, a grist-mill and numerous smaller buildings. In addition to the labours of erecting these buildings, a considerable quantity of corn and other articles has been raised, and a school of 20 or 30 children taught and boarded all at the same time."

After describing various things relative to the plan in operation, the narrative proceeds as follows:

I arrived on Saturday morning.—The following Sabbath I preached to brother Kingsbury's congregation, consisting of white, black, and red people, most of whom could understand the English language. They were all very attentive, and several of them solemn. After worship I assisted in the Sunday School, instituted for the instruction of the black people, who are quite numerous. This is an interesting part of the charge, which God has here committed to the brethren. The following Tuesday, Mr. Kingsbury returned, and I beheld him for the first time in my life. Our meeting was mutually joyful and encouraging. I settled my account with him, as stated in my last letter to Mr. Evarts.

Wednesday, Sept. 24th. Brother Kingsbury and myself visited Charles R. Hicks, a Cherokee half-breed, second in authority in the nation. Mr. Kingsbury has no doubt given you an account of him. We all believe him an intelligent, civilized, and truly pious man. At a future time I may be able to give you some interesting facts concerning him. He lives but 15 miles from Chickamaugh, and is a friend indeed to the American Board and their missionaries. Under his patronage every personal advantage in his power to bestow may be relied on. His influence is very great in the nation, as I have already witnessed. For what purpose, we may well ask, has God raised him to his present station, but to do good. He not only wishes their civilization, but ardently desires, that Christ Jesus should be preached every where among them. He is about 50 years of age, and a member of the church of Christ under the care of Mr. Gambould. At the time I visited him, a number of Cherokee chiefs were present on business. I should have improved the opportunity of conversing on the subject of my mission now, but was told that on the 12th of October, there would be a very large and joint council of the



Greek and Cherokee nations at the Etow-ee river, about 70 miles south of Chickamaugh. I at once concluded it would be an object of great consequence for me to attend that council; and although it would detain me longer in the nation than I had expected, yet I could not doubt that the object would be thought a sufficient apology for my delay. In the mean time, I was engaged in doing what I could to assist the brethren in their arduous work; and particularly during ten days, while Mr. Kingsbury was absent on a journey to Knoxville.

Mr. C. was busily employed for the benefit of the mission during his stay at Chickamaugh, except that he was confined to his room three days by sickness. His tour to the Etow-ee council is described as follows:

On Monday, October 13th, I left Chickamaugh. I had hoped to enjoy the company of brother Kingsbury on my journey to Etow-ee; but his duty seemed to call more loudly for his attention at home. I took with me one of the scholars, John Brown, a half-breed Cherokee, 15 years of age, of great promise, and who, on account of his knowledge both of the English and Cherokee languages, could act on all ordinary occasions as an interpreter. I will here just remark, that I am exceedingly pleased with this youth; and cannot but think he would be an ornament to the Foreign Mission School in Connecticut. He is amiable on account of his modesty and sweetness of temper. He is also intelligent and serious. His father is a chief, and a man of influence. John will no doubt, if he lives, be a person of distinction in this nation; and should God renew his heart, he might be a herald of salvation to his people, under circumstances eminently favourable to his success. He is anxious to go to New England, where so many "of the good white people" live; and his father will cheerfully consent to part with him, and furnish him with horse, saddle, and bridle &c. to accompany me on my return next spring; and perhaps he will feel able

to make his son a small present annually, while he should stay at the north, towards defraying his expenses.

To return: I had the pleasure of obtaining the company of Mr. Hicks, on my tour through the wilderness to Etow-ee, where we arrived on Thursday, having been detained by bad weather on the way. I will not stay to detail the thousand new and interesting scenes through which I passed on my way to the council, and while I was there. I will only say here, that on Friday, I had a talk with the council of each nation by themselves, for an account of which I refer you to an appendix to this letter, No. 4, which is a true copy from my journal.

On my return, I visited Mr. Gambould, the Moravian Missionary at Spring-place; and can assure you, that I was extremely delighted with him and his pious wife. We are all indebted to them greatly. Their kindness to the brethren has been unbounded; so much so, that they are now called by us all father and mother Gambould. Mr. G. is the spiritual father of Mr. Hicks, and also of another Cherokee. I obtained his consent, that a letter which he wrote to Mr. M'Kenney, should be transcribed and sent to you.

I returned to Chickamaugh October 23d, having been absent ten days, and travelled about a hundred and forty miles; in which time I lay out upon the ground with only a blanket, four nights, and on the floor in an Indian house two more. But my health and appetite were never better. My Sabbath, October 19th, I spent in the woods, two miles from the council, with only my friend John. Since my return I have been constantly occupied in writing to my friends, to the committee, and in assisting brother Kingsbury in his writing. One of the workmen having been severely attacked with a fever, has very much called off our attention from writing, and rendered it necessary I should stay a few days longer. I am also obliged for the present to desist from travelling, in consequence of a late

fall of rain, which has so much raised the creeks, as to render them impassable; and as for bridges there are none; and of ferries very few. I have already had to make my horse swim over one considerable river, and I expect to be compelled to do it often again in my southern tour.

Mr. C. next describes the object which he shall keep in view during the remaining part of his tour, and communicates much information, which will be interesting to the Committee. From the account of his proceedings at the council on the river Etow-ee, we make the following extracts.

*Etow-ee Council, Friday October 17, 1817.*

At one o'clock, the Indians having generally assembled, I opened my talk first with the Cherokee Chiefs, Mr. Charles R. Hicks being interpreter. I showed them my credentials, and then stated my object in much the following manner.

"I observed, I had come far from the north to see them, on a subject of the highest importance to them and to their children: that in this I was not acting as a private man; but, as I had shown them, I had been sent to them by a society of great and good men at the north, who loved them, and wished to do them good; that it was their belief, that in no way could they do the Cherokees so much good, as by sending wise and good men among them to teach their children; to instruct them in the arts of agriculture; and in the knowledge of the great Creator; by means of which they might be made happy and useful in this life, and find the path which would lead them to happiness when they should die. I assured them that none but good men would be sent among them; that these would never seek to deprive them of any of their lands, but would be entirely satisfied, if they could teach the Indians how to cultivate them in the best manner themselves. I stated the plan, which would govern the society in the establishment of Schools; and according to which they had already, by consent of the Cherokees, established one

school at Chickamaugah, and might yet establish more."

While I was addressing them, they were remarkably attentive. When I had finished, they consulted together, and unanimously approved of what I had said. They ordered *Kunnataclagee*, (in English *the Ridge*), a distinguished Indian chief, to proclaim to the whole council the result of their deliberation; which he did in the centre of a large circle of Indians, in a speech of 15 or 20 minutes length. He spoke with great animation, in a loud tone of voice, and in true native style. I regret that from my ignorance of the language in which he spoke, I am unable to give you the discourse as it was delivered. But you will obtain some idea of what he said, by the following brief summary, translated into English by Mr. Hicks. I send it as he wrote it, excepting a few grammatical corrections, made under his eye, and with his consent.

"I am now going to address the council of the Cherokee nation; and each representative will inform his town respectively the result of our deliberations, on the subject of what we have heard from the northern good people, who have sent this man to us. Of their offer of pity to our people, and that we have taken hold of their offer. We have thought right to accept of their benevolent object, that our children may learn to act well in life, and their minds be enlarged to know the ways of our Creator. For we have been told, that by education we may know, that at death our spirit will return to the Father of it.—It will also promote our children's good to labour for their living, when they come to years of manhood. I am sensible the hunting life is not to be depended on. So our Father, the President Washington, recommended to us to labour instead of hunting.

"These good people have established one school at Chickamaugah, and sent us teachers to educate our children. Whereupon the council requires all persons to treat them friendly, and not to disturb any thing



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they have. And as there is now a reputation of warriors to start immediately, to visit the President of the United States, the chiefs are also requested to instruct them to ask our new father, the President, for his assistance to educate our children."

Two men were appointed, Mr. Hicks and another Cherokee chief, to render every assistance and protection to the missionaries at Chickamaugah, which it may be in the power of the nation to afford. I can hardly conceive how it is possible, for the door of admission into this nation to be thrown open more wide than it is at present. If a missionary asks for personal security; here he can sleep as quietly as in any part of the civilized world. Does he wish for the protection and countenance of the people among whom he labours? Here they are afforded to the utmost extent in the power of the nation to give: the principal chief in the nation himself a follower of Jesus, and ready to strengthen the hands of all those who come to preach the unsearchable riches of the great Redeemer.— There is also another consideration, which shows irresistably that this harvest is ripe. They have, as a nation, no system of idolatry of their own to prejudice their minds against the religion of Christ. For many years the religion of their forefathers has been forgotten. It has no place whatever in the moral existence of the nation. Neither do we find individuals in their heathen state in the practice of any system of religion; while yet it is unusual for any of them to hear of the great Creator of all things, without lending the most serious attention.— Such is the native reverence of the Deity, which is cherished by them, and which seems to be their only remaining trace of religion. Some of them, it is true, have learned to profane the name of God; but to the disgrace of those professing to be Christians, let it be remembered, that the horrid practice is borrowed entirely from the white people, and is in the Indian language without meaning. I

make these remarks, because I know them to be true from my own observation. Let then faithful missionaries be sent among them; and instead of finding a people tenacious of a false religion, they will find a nation destitute of all religion whatever, and with no other prejudice against the religion of Christ, than that which is common to human depravity every where.— But I will not prolong this part of the subject, for it is probable it will be adverted to in the joint letter to be addressed to the Committee.

After Mr. C. had addressed the Cherokee chiefs and warriors, he was conducted to the council of the Creeks, consisting of about 130 chiefs, with the Big Warrior at their head. His interpreter was a half-breed Creek of the name of Hawkins, about twenty-five years of age. He made a long and formal speech to the council, first exhibiting his commission, and then proposing very distinctly the objects in view.— The council deliberated on the subject till the next day, when Mr. C. was requested to take his seat in the council, and the result of the deliberations was announced to him by the Big Warrior himself. It appears that the Creeks did not fully understand what was contemplated by schools, and that they were not sufficiently acquainted with the subject to make up their minds suddenly. They declined therefore giving a positive answer to the proposals. They agreed, however, to deliver an answer to the United States agent, Gen. Mitchell, at the close of another council, which they were to hold in the course of the succeeding month. Mr. Cornelius left Chickamaugah on the 6th of November, with an intention of visiting the Chickasaw and Choctaw nations, spending the winter at New Orleans in preaching, and returning in the spring through these Indian nations to the southern states, and thence to New England. His long and very useful letter containing some geographical notices, which will appear in a subsequent number of our work. The closing paragraph is as follows:

This is Nov. 5. I leave for the south as I expect to morrow. My heart has this day been greatly refreshed by the perusal of the *Panoplist* for September, which has just arrived. I had not heard from the north in a long time. Blessed be the Lord who so greatly prospers you.— We have some good things of recent occurrence here at Chickamaugah.

Yesterday two Cherokees, one man and one woman, came to us to ask, what they should do to be saved. We are all encouraged, and believe our Lord has good in store for this people, and will do them good in spite of those who seek their ruin. The brethren will give you particulars. Let me entreat your prayers for me; for I assure you were it not for the glorious nature of the object I seek, I should shrink from some of my wanderings in the wilderness. Yours as ever.

#### REVIVALS OF RELIGION.

The following narrative of the progress of the Redeemer's Kingdom, in our new settlements, is communicated by the Rev. *Luther Humphrey*, of Burton, Ohio. How grateful to the Christian thus to see churches springing up in the wilderness, and places that but a few years since were inhabited by savage men and beasts, now become vocal with the praises of our God.

*To the Editor of the Religious Intelligencer.*

Dear Sir—I find there is a certain class of your readers who are peculiarly anxious, first, to read that part of your paper which gives accounts of revivals of religion. It is peculiarly grateful to the benevolent feelings of Christians to hear of the prosperity of the Redeemer's Kingdom in any place. If there is joy in heaven over one sinner that repenteth, surely it should also be great on earth. I have it in my power to give you some information respecting the prosperity of Zion in the wilderness. I have in the course of the past summer witnessed some instances of revival of religion, which have cheered the hearts of Christians.

There has been some uncommon attention to religion in Southington, about 9 miles from Warren, Ohio, and at Wolf Creek, Portage County; and also at Harrisville, Madina County. I have visited and preached at each of these places, where the people were some of them apparently attending to the one thing needful, and a general seriousness prevailed among them. In the first mentioned place, a goodly number are hoping that they have been renewed by grace; but I cannot

tell how many. Some errors have been propated among them, which there is reason to fear will be injurious to individuals. May God preserve them and fit them for his heavenly Kingdom. I preached at Wolf Creek on the evening of the 2d October to a crowded and attentive audience. I was informed that about 25 had united with the Methodist connection, as there was no other church in the place. There has been but very little stated preaching of any denomination among them; but they have uniformly attended meeting on the Sabbath, and prayer meetings, &c. on different days in the week. It was stated to me by some of the principal inhabitants, that the revival took place evidently in answer to the prayers of a few individuals, who met together to pray for the outpouring of the Holy Spirit. The circumstance is often mentioned, and often realized, that awakenings are sent in answer to prayer: what abundant encouragement for Christians to be importunate, and constant in their addresses at the throne of grace. Let none be discouraged because they see no immediate answers to their prayers in the particular place where they live; but consider that every revival of religion which they hear of in any part of the world, is in answer to their prayers, if they pray in faith. "God hath not said to the seed of Jacob, seek ye me in vain." A real work of grace upon the heart of an individual in the remotest part of the earth, is as much the work of the Holy Spirit as when hundreds are converted before our eyes. If we are real Christians, and have right feelings, we shall always be grateful to God whenever we hear of a single sinner brought to repentance. Here I cannot but remark, that if Christians, whenever they hear or read an account of a revival of religion, or the conversion of a sinner from the error of his ways, would immediately retire to their closets, and praise God for this instance of divine grace, and pray that the good work might continue and increase where it is begun; their



graces would be enlivened, and there is reason to believe there would be much greater effusions of the Holy Spirit. If I may be allowed the expression, speaking with reverence, "God loves to have his children acknowledge his favours." And when they do this, he readily gives them more. Were the practice just hinted at, universally adopted, we should doubtless find that true religion would spread more rapidly through the world than it ever has done, and there would be thousands of prayers daily offered up for the outpouring of the Holy Spirit more than there is at present, and

"Our cheerful song would oftener be,  
"Hear what the Lord hath done for me."

In Harrisville, Madina County, a work of divine grace commenced about the 23d of last May. I shall be more particular with respect to this place, because I have been more acquainted with the circumstances of the beginning and progress of the work here than in either of the other towns mentioned. Some of the inhabitants have been settled in the town six or seven years; but as they were in a remote part of the Connecticut Reserve, and but few families, their situation was not known to the Missionaries; and I believe they had never been visited by a single missionary before last spring. The Rev. Mr. Searl, an Episcopalian clergyman from Connecticut, visited them and preached one sermon. Soon after this, on the 23d of May, another missionary visited them, and preached a sermon from this text: "What think ye of Christ?" These words were set home with power upon the heart of one woman present, and she was led seriously to reflect upon her situation, and what she had thought of Christ, and how she had treated him all her days. She found she had neglected his great salvation, despised and rejected him, and disregarded his holy ordinances. Now she saw in some measure her guilt and vileness, and was brought earnestly to cry for mercy. Her husband observing her conduct to be different, and

understanding her feelings, began to see that he also was a lost sinner. He had fearful apprehensions he should be left to go on in sin and perish, while his wife, he supposed, was seeking the one thing needful. As the outward conduct and conversation of these persons became different, and the long neglected Bible was frequently read by them, a young man who resided in the family who had been very profane, and extremely loose upon the Sabbath, began to feel uneasy, and concluded all was not right with himself. He had been favoured with a religious education while in Connecticut; but as is too often the case with persons where restraint is taken off, he soon became vile, and forgot the instructions of his pious parents. But the instructions he had received and the prayers which were offered up for him were not lost. He was made to reflect upon his sin, and tremble in view of approaching judgment. This being the Sabbath, he took up the Bible, to divert himself with that; but it only added to his affliction. He laid it down, determined that he would drive away those uncomfortable feelings in the company of his gay and thoughtless companions, and accordingly set off to seek their accustomed haunt on the Sabbath. O wonderful mercy that he was not instantly cut off and sent to hell to feel the vengeance of a holy God against his numerous and aggravated sins; before he arrived at the intended place of resort, he changed his purpose, and went to another house. He found it impossible to flee from a guilty conscience or the terrors of Sinai. He was convinced of his ruined situation, and was disposed to warn his companions of their danger. Some of these were made to enquire "What must we do to be saved?" The seriousness increased among the people, and numbers appeared to be under conviction for sin. Some were awakened in one way and some in another; and all in such a way as manifested the power of the Most High. Although instruments were made use of to bring

about this great work, yet not one among them all had the least reason to take any part of the glory to himself. This was as manifest, as it ever is, when the workman uses the ax or the saw to accomplish his purposes by them. Let all the glory be given to God alone. On the 3d of October, being at Harrisville, by request, in company with Rev. Amasa Loomis, a missionary from Connecticut, a desire was manifested that a church might be formed in that town. A number of persons presented themselves for examination, 11 persons were in the judgment of Charity considered suitably qualified to be constituted a church; but the Lord only knoweth the heart. Some of these had previously been members of other churches; six of them however hoped that they had recently experienced a change of heart. I think I have rarely known so great a proportion of persons who were first awakened by the consideration that others were about to be taken and themselves left, as here. Could mankind more generally realize that there is to be an eternal separation between the righteous and the wicked, and that husbands and wives, parents and children, brethren and sisters, who belong to these two classes, must be separated to a returnless distance from each, they would more frequently be alarmed at their own stupidity. Sabbath, October 5th, I preached to an attentive and solemn audience. It was indeed an interesting season. It was a day which I trust I shall long remember with gratitude. After the forenoon sermon, more than a fifth part of all the adults present came out from the congregation and solemnly professed their faith in Christ, entered into covenant with the Lord of hosts and with one another.

What added peculiarly to the solemnity, was, that 5 of them came forward and on their knees received the ordinance of baptism. They were then by an unworthy servant of Christ constituted a church; after which the Lord's supper was administered to

them. In the afternoon ten children of different families were publicly dedicated to the Lord. Thus, out of 78 in the whole congregation, 15 received the seal of the covenant on the same day. When witnessing these interesting scenes, I think I could say, "Lord, it is good to be here." "Bless the Lord O my soul, and all that is within me bless his holy name." The congregation assembled on this occasion might justly be considered small in older settlements; but here in the wilderness, where there are no more than 23 families in the town, it may certainly be called a respectable number. Of the 11 persons who united in a church, 10 were heads of families. Should all these persons be faithful to bring up their children in the nurture and admonition of the Lord, he would certainly be the covenant God of them and their children. May the Lord watch over, protect and strengthen this little vine of his planting, and cause it to bring forth fruit abundantly to the praise of his grace.

Oct. 11th, I assisted the Rev. Wm. Hansford in forming a church in Strongsville, Madina County. There have been within a few weeks a number of branches of the church established in different parts of the Reserve. "*Praise ye the Lord.*" The wilderness is rapidly becoming a fruitful field; but there is still great reason to lament the prevalence of vice and impiety among us. "Pray ye therefore the lord of the harvest, that he would send forth more labourers into his harvest." LUTHER HUMPHREY.

Burton, Dec. 13, 1818.

From the Recorder.

Communicated by Rev. R. Hall, of N. Ipswich.

DEAR SIR,—Having just returned from Hollis, I wish to give the numerous readers of your useful publication, a concise account of the revival of religion in that town. This work commenced early last spring, in the northerly part of the town. During the spring and summer it was almost ex-



firely confined to one small neighbourhood. Ten or fifteen persons had become hopeful subjects of regenerating grace—when this work of the Lord seemed to become stationary. A fast was appointed by the church, which was generally observed by the people of Hottis, as a day of humiliation and prayer, for a *general* revival of God's work among that people. The work rapidly increased, and spread in every direction. Hitherto daring and blasphemous opposition had been manifested by many of the enemies of the Cross, and means were used to divert the attention of the people from religious subjects. But, suddenly, He who is *stronger than the strong man armed, put to flight the army of the aliens*, by convincing some of their leaders, *of sin, of righteousness, and of judgment*, and bringing them to bow to the mild sceptre of Immanuel. The work now progresses with little open opposition, and is extended into almost every part of the town. Some are rejoicing; others are mourning; some are filled *with joy unspeakable and full of glory*; others are bowed down with unutterable distress; and all appear solemnly interesting in the scenes which they are daily witnessing. In attending three religious meetings I saw very little excitement of the passions, but noticed a general solemnity, and, on many countenances the well known features of heart felt solicitude.

Since the commencement of this revival about fifteen persons have been received into the church under the pastoral care of the Rev. Eli Smith. Yesterday more than forty others appeared before the same church, when a written account of their religious experience, and of the grounds of their hope in the pardoning mercy of God, was publicly read, and they were propounded for admission into the church. Beside these, there are probably between twenty and thirty others, who give credible evidence of piety; making the whole number of hopeful subjects of this work of God, about eighty.

It is a fact worthy of the most serious consideration, that the written

narratives above mentioned, while they exhibit an interesting variety in relation to the means and progress of conviction, all harmonized in their results—producing a cordial acknowledgment of the truth of those doctrines, which are known by the name of “doctrines of reformation”—such as the entire corruption of human nature; regeneration by the Holy Spirit; salvation by grace; and their kindred truths. When religious experience harmonizes with revelation, there is a reciprocal confirmation, on the one hand, of the truth and importance of its doctrines, and on the other, of the reality and genuineness of that Christian experience. May such revivals of religion be multiplied and extended, till every nation, and every tribe of Adam shall see the salvation of God.

R. HALL.

New-Ipswich, Jan. 9, 1818.

#### *Worthy of imitation.*

Extract of a letter to the Editor, dated Albemarle County, Va. Jan 17, 1817.

This year has commenced with an occurrence which forms a new epoch in the history of the little church in this place, (the Cove.)

Excited by the many examples held up to view in New England, on the first Monday in this month twenty Females met together, formed themselves into a Society on the following plan, and for the following purposes: They agree to meet together the first Monday in every month, for the purpose of uniting in social prayer and praise, and for religious conference; and at each monthly meeting to contribute as each one may feel able and willing, something to aid in promoting the Christian religion.

This Society already comprises every age and class of females among us; from the richest to the poorest; from the grey headed matron down to the child of seven years of age (for there is one of that tender age, who has professed a joyful hope in Christ for more than 12 months.) In this association of females, all distinction of age, and

worldly circumstances, are lost sight of, in the contemplation of Him, in whose name they meet.

Several of these associating females are the subjects of a work of Grace, which has been slowly but gradually progressing here for the last eighteen months. It is believed that about twenty in that time have been "drawn by the cords of Love," or driven by the "Terror of the Lord," to take refuge in a crucified Saviour.

The subjects of this little work are of all ages from nearly sixty down to six years.

"The Albemarle and Nelson Society for the promotion of the Christian Religion" has become auxiliary to the American Bible Society.

From the London Evangelical Magazine  
for December.

*An Elegy on the lamented Death of the  
Princess Charlotte.*

*I take away from thee the desire of thine eyes  
with a stroke. Ezek. xxiv. 16.*

Now should a Nation's sorrows flow !

For, lo ! tremendous cause appears,  
When public grief and private woe  
Combine to ask a people's tears.

Oh ! fatal stroke to human pride !  
Mysteriously severe, yet just ;  
A Nation's hope, a princely Bride,  
Swept, with her infant, down to dust !

Ah Charlotte ! boast of many a heart,  
Who hail'd thy rising happy days ;  
Alas ! a mould'ring corpse thou art,  
Insensible to grief or praise.

Nor blooming youth, nor Royal birth,  
Nor skilful art, nor Love, could save !  
Thou minglest now with common earth,  
An early victim to the grave !

A little while, and thou wast seen  
In costly bridal pomp array'd ;  
The crowd ador'd their future Queen,  
And homage to thy virtue paid.

A kingdom bent beneath its load,  
Yet pour'd abundance on thy state ;  
With splendour fitted thine abode,  
And felt a pride to make thee great.

A Prince receiv'd thy faith and hand ;  
A people's love confirm'd thy vows ;  
While joy exulting fill'd the land,  
That bound its glory round thy brows.

How many deem'd that glory sure,  
(Now sunk in death's long gloomy night,)  
And, murmuring at their lot obscure,  
With envy view'd thy dazzling height !

Now soon the brilliant vision fled !  
Now unforeseen the dying thro' !

Now Pity bows her pensive head,  
And, shuddering, feels the awful blow.

O Cobourg ! first in rank of grief !  
From the thy lovely partner torn ;  
Thou art affliction's widow'd chief ;  
Thy fate the meanest wretch may mourn.

Yet long shall sad remembrance trace  
The opening beauties of her mind ;  
Her mingled dignity and grace,  
Her gentle love, and soul refin'd.

The poor their Patroness bemoan,  
Whose greatness scorn'd not Misery's  
cries ;

While seraph's bright their sister own,  
And waft her Spirit to the skies.

Sharp are a mother's sufferings made,  
When her first-born is snatch'd away ;  
Yet, 'Tis the will of God, she said,  
'And I submissively obey.'

In vain the sage physicians' care,  
The earnest wish, the anxious aid !  
The public hope, the kingdom's heir,  
Hath vanish'd like a flitting shade !

A few short hours of ling'ring love  
Were yet to struggling nature given,  
When, lo ! the mother soars above,  
To join her angel-son in heaven.

Thus pious Edward's vigour fail'd,  
And sunk to death in youth's decline ;  
So England then his loss bewail'd,  
As England, Charlotte, grieves for thine.

Ah ! what is earth, its pomp and pow'r,  
Which not the worthy long retain ;  
Or rank—the phantom of an hour,  
Or life—a vapour short and vain !

O ! Thou in whom we live and breathe,  
Awake a thoughtless, dying race,  
To quit these baseless scenes beneath  
For an eternal resting place.

Sweet certain hope ! immortal ray !  
Our faith on thee to heaven ascends ;  
Thy crown shall never fade away,  
Thy kingdom never, never ends.

Great King of kings, thy sovereign hand  
Can raise our drooping hopes again ;  
Support our Prince, and bless our Land  
With one in righteousness to reign.

The editor has been frequently requested to enclose receipts in the paper for money remitted by mail. As this privilege is not granted by law, the following plan will be adopted : the word *Paid* will be printed on the bottom of all the papers of the present number for which we have received payment for the 2d volume. The same plan will be pursued from time to time as payments are received. Receipts will be sent to Post Masters, and other Agents, and to all who wish them by letter.

We would remind our patrons of the favourable opportunity to send by the Students of College who return to this place 1st Tuesday February.